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vated to the rank of the highest and most exact philosophy. It becomes a reliable life guide.

The author's doctrine which we have above outlined, as far as possible, in his own words, is supported by a cleverly marshalled collection of facts, divided into three groups or books. The first of these concerns the "Types without a History," for example the pastoral, patriarchal, conservative people of the steppes; the second treats of the "Ancient Types of the Orient," with a more complicated society due to the need for systematic, voluntary production, and a certain division of labor; and the third discusses the "Ancient Types of the Occident" as formed by the routes of the Mediterranean Sea, and especially the configuration of the littoral.

It is evident that M. Demolins employs the word route in a wide sense—almost identical with physical environment as a whole. His social doctrine belongs to the same class as Karl Marx's, according to which the method of economic production determines all the other features of society; or as Professor Bücher's, according to which the manner, means and extent of economic exchange is the determinative cause of social structure, political organization, etc.; or even as Benjamin Kidd's thesis that religion is the most essential factor of social evolution. But M. Demolins' doctrine is more fundamental than all of these; it goes behind them and attacks the problem of social causality at its very root. We are justified, however, in asking whether any single causal element, no matter how important it may be or how broadly we have sought to define it, is sufficient to explain every trait of a society's economic, political, aesthetic and religious organization. Indeed, it is more than likely that a judicious combination and synthesis of these many "unique" causes would approach more closely to the truth than any one of them alone.

We refrain from any detailed examination of the facts adduced by M. Demolins, until the publication of the forthcoming second volume treating of modern routes.

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The Practice of Charity. By E. T. DEVINE. Pp. 186. Price, 65c.
New York: Lentilhon & Co., 1901.

Mr. E. T. Devine's work is one of a series of hand-books for practical workers in charity and philanthropy, edited by S. M. Jackson, Professor of Church History in the New York University. Half a dozen volumes have already been published in the series, and others

are announced. They appear to have no special sequence or relation to each other, and as a series lack method and arrangement. Mr. Devine has, however, condensed in a crisp yet lucid manner, the whole rationale of charitable work. He has studied the problem of charity academically, from the standpoint of a trained economist, and has been able to add the practical knowledge of the experienced worker to the wisdom of a scholar. The book is a safe guide to put in the hands of practical workers who have enough intelligence to fit them for charitable work, and it should be required as a text-book by civil service examiners, in testing the fitness of applicants for public charitable or correctional positions. The inter-relation of public and private charitable agencies and the necessity for their co-operation are fittingly emphasized in the Introduction. The chapter on the Defence of Charity is clear and convincing. The author shows that charity can properly justify itself in the social sense as an educational agency. "Charity reasonably bestowed does not perpetuate the unfit, but transforms the unfit into that which may profitably survive." In chapter three, on Those Who Need Help, he shows that we are all, in varying degrees, beneficiaries, while we may all be benefactors. The problems involved in wise charitable work are skillfully suggested, and the various phases of the complex work with and for the poor are ably outlined. The chapter on Substitutes for Charity deals with such agencies as employment bureaus, day nurseries, savings banks and other departments of preventive and constructive work, which are of good service in rendering charity, in its lower forms, unnecessary. While the title of this chapter is not entirely satisfactory, no alternative readily suggests itself.

The chapter on Organized Charity is particularly practical and we note with satisfaction Mr. Devine's radical definition and conception of the scope of this term. His comments on "the very respectable citizens who have carelessly allowed their names to be used in connection with enterprises of which they know little or nothing," ought to be widely published. The author's insistence upon the importance of the constructive and positive sides of the work of Charity Organization Societies will also commend itself to all those who have had the trying experience of starting such societies in the face of ignorance and prejudice. Those who are not experienced in such work will be surprised to learn that Charity Organization Societies have increased the proportion of their work that is done by unpaid volunteer workers. Mr. Devine lays stress upon the particular value of personal friendship in dealing with the poor, and the necessity of helping them to create a better home environment. He shows that "it is a deceptive philosophy that turns the back upon the

parent as hopeless, and proposes to save the children separately." The friendly visitor needs direction, however, and the author shows that "the collective wisdom of even a small group of earnest workers is likely to exceed that of any of its individual members." The chapter on the Church and Charity is very suggestive, though it is handled briefly, as the publishers intend to devote another volume to this subject especially. It is made clear that the public schools share the task of the educational process with the family and the church, and the "practical life of the streets," and that charity rightly understood is "superdenominational." The importance of trained service in charitable work and the dignity of the new profession of philanthropy are discussed in an admirable manner. His reference to Penology, in this connection, is particularly apt: "Guards and attendants in charge of prisoners require instruction in certain matters on which instruction can be given only within the walls of the particular prison in which their duty is to be performed. But the fundamental principles of justice, the reasons for longer and shorter sentences, the effect of imprisonment upon character, the result of criminal association, the treatment of ex-convicts, the theory of indeterminate sentences, the difference between the treatment of convicted and unconvicted prisoners, the care of prison hospital patients, of insane prisoners, and of juvenile offenders, offer interesting and profitable fields of study, in which those who are preparing to enter prison administration might work side by side with charity organization and child-saving agents. In England there are already four schools, two each for men and women, for the training of prison wardens."

As a hand-book one is impressed with the self-restraint which the author has shown in the elimination of allied topics of undoubted interest, but which are not essential to his exposition. One misses, however, any adequate reference to almshouses and other public charitable institutions, and the problems involved in the state control or supervision of public charities and corrections. The housing problem of the poor is barely touched upon, and there is absolutely nothing to indicate the character of forward movements in foreign countries. Ten pages are devoted to a constitution of a Charity Organization Society, which might be used to better purpose in extending the "Illustrative Problems," which the author has limited exclusively to the cases of a charity organization society.

On the whole, this little volume is illuminating and inspiring, and its possible faults of omission are probably due to limitations imposed by the publishers. We doubt, however, whether many of the "public officials responsible for the relief of the poor," who are included among the persons for whom it is intended, can be reached through

so scholarly a medium. Perhaps this is somewhat hypercritical, as they are probably beyond the sphere of any academic influence.

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Der Ursprung des Zunftwesens und die älteren Handwerkerverbände des Mittelalters. By RUDOLPH EBERSTADT. Pp. 201. Price, 5 M.
Leipzig: Duncker & Humblot, 1900.

The drastic criticisms by German writers upon Eberstadt's *Fraternitas und Magisterium* (Schmoller's Staats und Socialwissenschaftlichen Forschungen, xv, 2, 1897), give the present volume an unusual interest, for the subjects are closely akin.

Both from the institution of the *Magisterium* and from the *Fraternitas* Eberstadt claims there is a direct evolution into the guilds, an evolution which can be clearly traced in the sources. Hence it is in the *Magisterium* and the *Fraternitas* that he finds the origin of the guilds. The evolution proceeded step by step. The fraternities whose objects were at first purely religious and whose membership comprised men of all crafts and classes, gradually changed their character; persons of similar occupation and social standing naturally drew together into the same fraternity. This change was largely effected by the middle of the twelfth century. But the fraternities had not yet attained to the place of guilds. Their organization was extremely loose, and they had no status based on public right. During the latter half of the twelfth and the early part of the thirteenth century, however, one after another of the fraternities attained legal existence before the civil authorities and were invested with corporate rights and obligations. Thus it happened that the old fraternities were transformed into the guilds of the Middle Ages, in which the industrial and economic features superseded the religious and social. The basis for the evolution in the case of the *Magisterium* is found in the exercise of the monopoly of working or trading in a particular branch of industry (*Zunftzwang*).

It is the emphasis upon this intimate relation of the guilds with the institutions that immediately preceded them, that distinguishes the theory advanced by Eberstadt. Such an emphasis brings out the continuity of historic institutions, and is diametrically opposed to the theory of Von Belon and other authors who find the origin of the guilds entirely in the mediaeval tendency toward organization (einem lebhaften Associatonstrieb) or in the monopoly privilege (*Zunftzwang*).

A marked feature of the book is its controversial character. It is polemic from beginning to end. The views of different writers on the origin of the guilds are carefully examined. The method is thoroughly